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gos .n. Cantando puerum memini me
condere solas Nunc oblita mihi tot
carmina: vox quoque meri Jam fugit ipsa lupi
meri videre priores. Causando nostros in lon
gum ducis amores Desine plura puer et quod nunc in
stat agamus. Venit et opilio tardum venere sub
ulci Omnia vincit amor: et nos cedamus amori

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frugum [illegible]
mars [illegible]
venit [illegible]
omnipotens [illegible]
gis in [illegible]
Magnus [illegible]
v Ergo [illegible]

ascere in vnum
...do. Sequunt ex huc.
fuit romā tibi cā videdi:
...e domū m̄ dextra redibat
...go pascent ī ethere cerui
...ēt nudos ī litore pisces.
... amborū finibus exul
...s bibz aut germaīa tigriz
...abat pectore vult⁹ L
...cū poteris r̄qescere nocte
...idi sūt nobis micia poma
...es ⁊ pressi copia lactis
...a villaꝝ culmīa fumant

etis mihi magnus apo...
Tris pateat celi spaciū n̄ āplius vlnas.
Non nostrū int vos tātas ꝯponere lites
3. Claudite iam riuos pueri sat pra/
a Vltīa cumei veīt iā car ta biberīt
mīs etas Magnus ab ītegro sclorum
nascit ordo Jā redit ⁊ vgo r̄dūt sat
nia regna
Jā noua ꝓgeīes celo dimittitur alto
Cara dū soboles magnū iouis īcremtū
Aspice cōuexo nutātē pōdere mūdum.
O mihi tū lōge māeat ps vltīa vite
Sp̄s. ⁊ qn̄tū saterit tua dicere facta

m.i

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A SERMON OF REPENTANCE.

A very godly, and profitable Sermon, preached at LEE in Essex.

By *Arthur Dent*, Minister of Gods word.
Published at the request of sundry, *godly, and well disposed persons.*

IONAH. 2. 8.
They that waite vpon lying vanities, forsake their owne mercies.

Printed at London by *N. O.* for *Iohn Harison*, dwelling in pater noster row at the signe of the Gray-hound. 1614.

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Printed at London by *N. O.* for *Iohn Hariſon*, dwelling in pater noſter row at the ſigne of the Gray-hound. 1612

In Concionem Arthuri Dent, G. Pudei Carmen.

MAture reſipiſce precor, peccataque linque,
Qui legis aut audis, quiſquis es, iſtud opus:
Si noua peccatis, peccata prioribus addes,
Olim hæc te contra concio teſtis erit.
Hac aliqui lecta flentes ſua crimina multum,
Mutarunt mores, & noua vita placet.

The ſame in Engliſh.

THou that doſt read or heare this worke,
I wiſh thee to do this:
Repent in time, and ſinne forſake,
Amend that is amiſſe.
But if thou wilt adde ſinne to ſinne,
Not minding to amend,
This Sermon ſhall a witneſſe be
Againſt thee in the end.
Some that haue heard this read of late,
Lamenting much their ſinne,
Haue chang'd their former mannners, and
A new life now beginne.

To the Reader.

ALthough I was moſt vnwilling, that this poore Talent and trauell of mine, ſhould euer haue bene broached abroad, and come to light, both becauſe it may ſeeme as a candle lighted at noone day, as alſo becauſe many other mens doings might more worthily a great deale haue bene publiſhed and committed vnto letters; yet becauſe diuers which hard it preached with a liuely voyce, were very inſtant, yea and more then importunate with me, to haue it publiſhed, vſing ſuch reaſons as I could not greatly gaine-ſay, I did at the laſt yeeld to their requeſt, and ſo this vntimely fruite is come abroad to be ſold in open markets. Let nó man therefore be offended, that I haue not ſtrained my ſelfe to flie an high pitch, to foame out the froth of mans wiſedome, & to make a great ſhew of learning, by blowing the bladder of vanity til it burſt with

ſwelling: for that is not my vſe. I ſeeke eſpecially the ſaluation of the ſimple and ignorant: and therefore ſtoope downe to their reach & capacity. Therfore I beſeech thee gentle Reader, accept my good meaning: Reade this without preiudice, like it as thou profiteſt: ſo ſhalt thou haue praiſe of God, and comfort in thy conſcience.

A Sermon of Repentance.

Luke. 13. 5.

I tell you nay, but except you repent, you ſhall all likewiſe periſh.

THe occaſion of theſe words of our Lord and Sauiour Ieſus Chriſt was, becauſe there were certaine that ſhewed him of the Galileans, whoſe blood Pilate had mingled with their owne ſacrifices: that is, murdered them as they were ſacrificing: ſo their blood was mingled with ỹ blood of the beaſts which were ſacrificed. Theſe men therefore thought that thoſe Galileans were greater ſinners thẽ all other Galileans, becauſe they had ſuffered ſuch things: and that thoſe eightẽ alſo, vpon whom the tower of Siloam fell and ſlue them, were ſinners aboue all men that dwelt in Ieruſalem. Wherein they did vtter a ſecret corruption, naturally ingendred in all men: that is very ſharpely to ſee into the ſins of others, ſeuerely to cenſure them, but in the meane while to flatter themſelues, and to be blindfold in ſeeing their owne ſins. For theſe men thought, becauſe the like iudgements did not

fall vpon them, therefore they were safe enough, they were not so great sinners, but rather highly in the fauour of God, according as many do falsly suppose, ỹ they are alwaies the worst sort of people whom God doth most strike, and presse with his punishing hand, hauing forgotten that God doth not kéepe an ordinary rate here below, to punish euery man as he is worst, or to fauour & cocker him as he is best, but onely taketh some examples as hée thinketh good, for the instruction & aduertisement of all others, & to be as it were lokingglasses, wherein euery man may sée his owne face, yea & his owne cause handled; and ỹ God is a seuere reuenger of sinne, that al men may learne by ỹ example of some, to tremble & beware, least peraduenture they be worthily cõstrained to kéepe their own turnes, & to know what they haue deserued. These men which brought these newes to our Sauiour Christ, had taken forth this lesson: whereupon our Sauior is iustly occasioned to correct their erronius & sinister iudgement, & to teach them ỹ they must not reioice at ỹ iust punishmẽt of others but rather be instructed therby to repẽt.

And further, to signifie, that God doth not alwaies most punish ỹ most notorious offenders; as Murtherers, Théeues, Robbers, Whoremongers, Blasphemers, Quarrellers, Scoffers,

Scoffers, and such like: but reserueth them vnto the iudgement of the great day, & as were fatteth them against ỹ day of slaughter; & therefore he answereth them negatiuely, & saith; Nay, or not so, But except ye repent yee shall likewise all perish: as if he would say, Are ye all of this opinion indeed, ỹ onely monstrous sinners are punished in this world, and others let alone? or ỹ the Galileans, & those 18 vpon whom the tower of Siloam fell, were greater sinners then all others? Or do you thinke because the same iudgements haue not light vpon you, therefore you shal steale away in the darke, & escape the iudgements of God, No, no, you are are deceiued: For I say vnto you, ỹ except you mourne and lament for your sinnes, & fall to some agreement with God in time, you (I say, euen you which are so ready to condeme others, & iustifie your selues) shall not onely perish with ỹ like iudgemẽts in this present world, but be euerlastingly cõdemned in the world to come. So ỹ our Sauiour in so saying, doth thunder downe a most dreadfull sentence vpon all our heads: for he concludeth & setteth downe, ỹ all men liuing vpon ỹ face of the earth, whether they be high or low, rich or poore, yong or old, noble or vnnoble, learned or vnlearned, simple or politicke, of what estate, degree, and condition soeuer they bee,

liuing & dying without repentance, shal perish & be damned in hell fire for euer. The Scriptures are full of such thunderbolts. Ioh. 3. 18. He that beleeueth not, is damned already. And 2. Cor. 13. 5. Proue your selues whether you are in the faith, examine your selues; know ye not your selues, that Iesus Christ is in you, except ye be reprobates? Where ỹ Apostle flatly setteth downe, that all those which haue not Christ dwelling in their hearts, by faith which is the houshold sister of repentance; are no better then reprobates cast-awaies, & condemned persons. But because the most people in these dayes are grosly deceiued in repentance, both concerning what it is, what it meaneth, what it worketh, what be ỹ qualities & conditions of it, which be the causes, and which be ỹ lets and hinderances; & also why, when and wherfore we should repent: therefore I haue a present intent to teach first, what is repentance. Secondly, which be her qualities and effects. Thirdly, when we should repent. Fourthly, wherefore wee should repent. And last of all, what letteth vs from repẽtance. Which order & method of teaching, although some may mislike (as indeed with me it is not ordinary;) yet cõsidering ỹ matter I haue in hand, I thinke it not inconuenient. But to ỹ matter: Repentance is an outward sorrowing & continuall mour-

mourning in the heart and conſcience for ſin, ioyned with faith, & both inward and outward amendment. Inward I ſay in changing the thoughts and affections of the heart; and outward, in changing the words and workes, from euill to good. This repentance, no doubt was in Dauid: who when hee was couertly reproued by the Prophet Nathan, & his ſinnes laid before his eies, did not ſtubbornely defend them, & ſo iuſtle againſt God: nor yet ſecretly excuſe them, and daube them ouer, but cryed out in the bitterneſſe of his heart, I haue ſinned: and thereupon made the 51 Pſalme, a Pſalme indeed full of dolour and heauineſſe, wherein the Prophet bewaileth his faults, lamenteth his ſinnes, & prayeth euen for a new heart, and a new ſpirit, new thoughts, new affections, new purpoſes of amendment of life: ſo that in Dauid we may ſee an inward ſorrowing, a laſting griefe (as the booke of Pſalmes doth euery where declare, which lafeth him out as it were in an Anotomy:) yea, & great reformation both in inward and outward ſinnes. Here therefore behold what is repentance.

Likewiſe Saint Peter through infirmitie hauing denyed his Lord and maiſter Chriſt, & being pinched of his owne conſcience, & wakned with ỹ alarme of a poore Cockes crowing, went

went out of the Court of Pilate, with an heauy heart, weeping bitterly, & euer after stoutly professing Christ, euen vnto the death. See then what is repentance. The Prophets in the old Testament, exhorting the rebellious Iewes vnto repentance, vse commonly an Hebrew verbe, which signifies turne ye, or returne ye, and come backe againe: by the which Metapher is meant, that like as a man that is strayed farre out of his way, must returne quite backe againe the contrary way: So those that haue strayed from the way of godlinesse to the way of sinne, must come backe againe as fast as euer they went forward, and altogether change the course of their life; so that repentance is an earnest turning vnto God, with all our heart, soule, and minde. S. Iohn Baptist, & the Apostles in the new Testament, exhorting vnto repentance, vse a Greek word which signifieth a changing of the minde, afterward, or after-wit: so ỹ those which through their folly, and want of former wit, haue slipped into the deepe pit, & dangerous gulfe of sin when they come vnto themselues, & haue recouered their wits, will be wise afterward, & take heede they neuer come there againe, according to the Prouerbe: The burnt child will take heed of the fire. By this time, I hope, you see what is repentance, it is not euery fo-

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row, but ſorrow for ſinne; not for ſome ſin: but for all ſinne; not for an houre, but for euer; not for a day but continually; not for a weeke, but as long as we liue. Some thinke euery ſorrow is repentance, but ſo ſhould worldlings repēt. Some thinke euery little pant for ſinne is repentance, ſo ſhould Pharaoh repent. Some thinke all weeping and lamenting for ſinne is repentance, ſo ſhould Eſau, Iudas, & Cain, repēt. Some thinke euery little humbling of our ſelues is repentance, but ſo ſhold Achab repēt. Some thinke ỹ good works & good purpoſes is repentāce, but ſo ſhould euery ſick mā repent. Some thinke ỹ reformation of words & deeds is repentance, but ſo ſhould ciuill men repent. Some think ỹ cry God mercy is repentance, & ſo ſhould euery foole repent. You ſée therefore how many are deceiued in repentance. But if you will ſee what it is indeed, looke backe to ỹ which hath bene ſaid before: for hée ỹ will repent in good earneſt, muſt not hang downe his head like a bulruſh for a day only, & ſo haue done: nor cry from the téeth outward, Lord haue mercy on mee & ſo away: but hee muſt make a backe reckoning with diligent conſideration of his former life, as did the Prophet Dauid, Pſalme 119.59. I haue conſidered my waies, and turned my feete vnto thy teſtimonies. So muſt euery one that meaneth

meaneth to repent, ſlinke aſide into ſome cor-ner, or out-place, that there he may haue rome enough to beate his owne conſcience, and to make his heart ſmart for his ſins, by aggra-uation thereof, and weighing all the circum-ſtances, as in the 9. of Daniell, the Church of God confeſſeth her ſins, not lightly, but with wonderfull great exaggeration, and heaping vp one thing to another. So that it is not e-nough to ſay, I haue ſinned, but to ſay, I haue moſt traiterouſly ſinned, I haue moſt obſti-nately careleſly, & rebelliouſly ſinned: I haue monſtrouſly offended in ſuch a place, in ſuch a houſe, in ſuch a company, on ſuch a day, in ſuch a corner in the darke I committed adul-tery cloſely, when I thought none had ſeene mee: in ſuch a chamber I defiled my neigh-bours wife; mine owne conſcience doth ac-cuſe me of it: in ſuch & ſuch company I haue bene drunk, I haue ſpoken and railed againſt Gods word, I haue mocked the Preachers, I haue ſpared no oathes nor filthy ſpech: & now O Lord, Lord, what an vgly monſter & wret-ched villaine am I? Here I ſtand before thy preſence, all naked, blind, wounded poore, wret-ched, & miſerable, hauing deſerued a thouſand damnations, if thou ſhouldſt enter into iudge-ment, and try the law with me. Therefore I beſech thee to ſhew pitty and compaſſion vpon me.

me. Anoint my wounds with the oyle of mercy, restore me my sight, cloath my nakednesse, enrich me that am poore, strengthen mee that am weake, helpe me that am fallen: O bid me me not fare-well. The infant ouercommeth his mother with crying, the child his Father with weeping, and the seruant his master by intreaty, and wilt not thou bee intreated, O Lord? Thus, I say, if euery man would speake in his conscience to God, and thus narrowly, or more narrowly examine himselfe, vndoubtedly he were in the way to repentance.

But alas it is a world to see how the blinde Buzzards, and crooked Canker-worms of this world goe awry, from this rule deceiuing themselues with ỹ bare title, and naked name of repentance. Many indéed can talke of it, but few walke in it: many speake of it, but few feele it: many describe it, but few know it. It is hid and locked vp from the world, and reuealed onely to Gods children: Many thinke they haue caught it, when they haue but the shadow of it. It is so high that few can reach it: It is so deepe that few can come to the bottome of it: it is so narrow, that few can enter into it: So wide, that few can comprehend it: So slippery, that few can hold it: So secret, that few can finde it: Therefore my deere brethren, I beseech you let vs pray vnto

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our God, that he would reueale vnto vs this myſtery which is hid from ỹ worlde, ỹ we may ſée it, & know it, finde it, and feele it to our endleſſe comfort, through Chriſt Ieſus, which grace he grant vs.

But now to ỹ ſecond point, concerning the qualities and fruits of Repentance. One ſpeciall quality of repentance is alwaies to bring with it remiſſion of ſinnes: for where true repentance goeth before, there remiſſion of ſins muſt neceſſarily follow after: not that repentance deſerueth remiſſion of ſins, but becauſe where God worketh repentance, there he pardoneth ſin, becauſe of his promiſe. As in Ezek. 18.27. When the wicked turneth away from his wickedneſſe that he hath committed, and doth that which is lawfull and right, hee ſhall ſaue his ſoule aliue. And againe, Eſay. 55.7. let the wicked forſake his waies, & the vnrighteous his owne imaginations, & turne vnto the Lord, & he wil haue mercy vpon him. So here we ſée to whō forgiueneſſe of ſins, & the mercy of God belongeth: namely, to the penitent ſinners, to thoſe that leaue ſin, & embrace godlineſſe, to thoſe that forſake their own waies & imaginations, & turne vnto the Lord. And as for ſuch as walke in their owne waies, & follow the delights of ſin without any ſorrow or purpoſe to leaue thē, they haue nothing to do with

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the mercy of God: & though Iesus Christ had suffred an hundred deaths (which could not be) yet shal no vnpenitent sinner haue remissiõ of his sins by his death, nor any other benefite of his passion: for they belong only to his Church & chosen people here vpon ẏ earth. Ye therfore ẏ is not of ẏ Church, he ẏ is not grafted into Christ by faith, he ẏ is not a mẽber of his mystical body, cã enioy nothing by Christs death. If any man abide not in me, he is cast forth, as a branch, and withereth, & men gather them & cast them into the fire and they burne. Iohn 15.16. We reade in ẏ 29 of Deuteronomy, how God barreth all stubborne sinners from his mercy, and doth most terribly shoot out against them. Ye ẏ heareth the words of this curse, & blesseth himselfe in his heart saying, I shall haue peace, although I walke according to the stubbornesse of mine own heart, thus adding drunkennesse to thirst, ẏ Lord will not be mercifull vnto him, but then the wrath of the Lord, & his iealousie shal smoak against ẏ man & euery curse that is written in this booke shal light vpõ him. So ẏ God saith plainly, he hath no mercy for such as walk in vaine delights of sin, & in ẏ stubbornes of their own hearts, adding drunkennesse to thirst: ẏ is, ioining one horrible sinne to another: yet for all this it is a wõder to see how ẏ blind wormes of ẏ world deceiue

ceiue themselues. For they think, whatsoeuer they say whatsoeuer they do, be it good, be it euill, whether they repent or not repent, yet they shal be saued by Christs death: as though they would make it a baud to their sinnes, and so worke that villany against Christ. I hope to be saued by Christs death aswell as the best of them all, saith some. But where is thy repentance thou miserable wretch? Dost ỹ think ỹ Gods mercy is common to all? And Christs death a bawd for thy sins? no, no: when it cõmeth to the vp-shot ỹ shalt hop short. For it will proue farre otherwise. For ỹ shalt finde Gods mercy turned into iustice, and Christs death into wormewood, because thou hatedst knowledge, and chusedst not the feare of the Lord. Thus you see my dere brethren, that repentance must needs go before forgiuenesse of sinnes, & where it leadeth not ỹ way, there the gates of Gods mercy are shut vp: & this is the first quality of repentance. It hath also another condition, and that is to alter and change men from that they were before, not in substance and proportion of the body, but in the qualities and conditions of the minde. For whosoeuer hath truely repentd, you shall by and by see a most meruailous & wonderful change in him: so that he wil not do as he hath done, nor speake as he hath spoken, nor company

pany as he hath companied, nor play the good fellow (as they terme it) as he was wont to do nor runne the same excesse to ryot as he was wont. And this is that amazeth the world; & causeth them to bristle & foame at the mouth like wilde bores, and to speake euill of them that turne vnto God: for the world loueth his owne, and cannot abide that God should pluck one feather from his wings; but repentance doth violently pull men out of the clawes of Satan, and change them from the condition of ỳ world: for it maketh of proud, humble: of hurtfull, harmelesse: of cruel meeke: of wolues lambs: of Lyons, sheepe: of adulterers, chast liuers: of drunkards, sober men: of swearers reuerent speakers: of haters, friends: of despisers, embracers: of scoffers, louers: of earthly, heauenly: of diuels, Saints. All these worketh repentance. Paul trauelled toward Damascus a wolfe, a persecutor, a blood-sucker, an hater, a despiser: but ere hee came there he was quite changed and cleane of another mind: so mighty was he ỳ met him in the way. When Iesus Christ sent down the holy Ghost vpō his Disciples, according to his promise, there were some scoffers at Ierusalem, which mocked & said: They are ful of new wine: But ỳ same men cryed out by & by after, Men and brethren what shall we do to be saued.

Here was a moſt wonderfull and ſuddaine change. See then ẏ force of repentance, when God ſtriketh it into the heart of man, & driueth the naile to the head (as they ſay) it effecteth ẏ which all the wiſedome and policy of man is not able to bring to paſſe, and when they haue prouled hither & thither, and laid their heads together, & ſought all the corners of their wits yet can they not tell which way to turne their hand, or where to beginne to change the heart of a man, & to conuert him to God. Therefore repentance is ſtronger thē all ẏ whole world, & worketh that which all men with their naturall wits, fine heads, and dēpe deuiſes cannot compaſſe: for ẏ conuerſion of a ſinner is a worke ſupernaturall. Here then wee haue a glaſſe to behold our ſelues in, whether euer we haue repented or no: For if we finde not this change & alteration in vs, we haue not repented, and ſo conſequently remaine vnder damnation. Therefore let euery man loke vnto himſelfe: for marke how much he is changed, & altered from his former wicked waies, ſo much hath he repented. And he ẏ is the ſame man he was three, foure, eight, nay thirty yeares ago, ſurely, ſurely, he hath not repented, and therefore abideth in damnation. I marueil thē how theſe men, which neuer felt any change or alteration wrought in them: nay whoſe conſcience

telleth

telleth them, that they are not changed, nor know what it meaneth, can haue hope of saluation: vnlesse peraduenture they beléeue not this doctrine, or think it to be false. I will send ouer these men to such as haue bene in the like case they now are, & yet thought they might do well enough for all that, although both blind in iudgement and corrupt in conuersation. I haue knowne and do know men which before their conuersion & inward change, were counted as honest men as euer brake bread, and as substantiall men as they could be, and as true dealers, vpright liuers, good housekéepers, as any of their neighbours: yea, and they had the same opinion of themselues to. And yet notwithstanding when they haue felt repentance working this change & alteratiõ in thẽ through the power of the Spirit, at the preaching of ỹ word: and when they haue had new hearts giuen them to discerne better, & new eies to sée better, as men come out of a dampe haue wõdred and marualled at the palpable and grosse darkenesse they were in before & haue burst forth in these words, ỹ they would not be in ỹ same case they were before, no not for all the worlds goods: for if they should haue dyed in ỹ case, they were sure they should haue bene damned. But I pray you what case were they in before? were they not good honest men, and

well acccounted of, and honeſt liuers, & well taken whereſoeuer they came? Surely they were ſo takē in the world, but now they think far otherwiſe of thēſelues, their eies being opened, & their iudgemēts enlightned: for now they ſée ẏ they ſaw not before: now they vnderſtand ẏ God cōdēneth many whom ẏ world iuſtifieth. He thinketh this example ſhould make ciuil & worldly men feare & ſuſpect thēſelues, & know their owne miſery before God. For thoſe men were as good as they before their conuerſiō, & yet afterward cōfeſſed, ẏ they were plunged to ẏ bottome of hell, & drowned in ẏ depth of dānatiō. He ẏ hath eares to heare let him heare: & he ẏ hath eies to ſée, let him ſée: for if men will ſtil ſooth themſelues for all this, ẏ they ſhall be ſaued without feeling any change or worke of repētance, it will coſt them ful déere in the end. For Chriſts words will proue true, ẏ whoſoeuer repenteth not ſhal be damned: ẏ is, whoſoeuer doth not féele in himſelfe what is repentance, & find in himſelfe ẏ qualities therof, ſhall be condemned. For where repentance is, there be ẏ qualities of repentance; & where the qualities bee abſent, there is no true repentance. So that where Chriſt ſaith, Except ye repent, ye ſhall all periſh: it is all one as if he had ſaid, except you know the truth of repentance, except ye can proue vnto your conſciences ẏ for-

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giuenesse of your sins, except ye fele a change & alteration in ỹ bottome of your hearts of all your former leud waies & misdemeanors, you shall surely perish and bee damned. But let vs a little further search out the qualities of repentance. The Apostle in the 11 Chapter of ỹ second Epistle to ỹ Corinthians, setteth down seuen notable qualities and effects of Repentance. The first of them he nameth care: For behold (saith he) this thing, that you haue bene godly sorry, what care it hath wrought in you: ỹ is, an earnest study: and as it were, a taking thought to please God: for where true repentãce hath once wrought, there followeth great care afterward: care (I say) to liue in the obedience of God: care to keepe a good conscience, care to reforme our houshold, care to instruct our wiues, children, & seruants, in the knowledge of God, care to pray with thẽ morning & euening: and generally care to performe all duties belonging to God. So ỹ repentance is not a careless, but a carefull thing. Let no mã thinke therefore, that although they welter in carelessnesse of the flesh, & sleepe in security all ỹ daies of their life, yet their repentance is good enough: yea, & though they spend whole daies, nights, monthes, & yeares in vanities, plaies, & pastimes, in idlenesse, fond delights, pleasures and voluptuousnesse, in negligence

of all duty, forgetfulnesse of God, and contempt of all good things: yet for all this they repent for their sinnes, and hope to be saued as well as any other. But alas! how can these things stand together, to repent for sinne, and to delight in sin; to hate sin, and to loue sin; to flie from sin, and to follow after sin? But these men I perceiue would faine make S. Paul a liar: for he saith a man hath neuer repented, except he be carefull afterward to please God: they say they do repent and haue repented, although they liue neuer so wretchedly & carelesly. But when all licentious and leud liuers, filthy whoremongers, beastly belly-gods, and carelesse caitifes, come to ỹ kingdome of God and are saued, then shall these men come also with them, to be saued by carelesse repentance.

The next quality and effect of repentance is named, Clearing of our selues: ỹ is, discharging of our selues when sinne doth accuse vs, and lay things to our charge: for when sinne & sathan doe terrify the conscience of the poore penitent sinner, by and by he flyeth vnto God, & asketh forgiuenesse through Iesus Christ, & so cleereth himselfe and maketh his Apology against sin & sathan: like as a man ỹ is presented into the Court vpon suspicion of whoredom, or any other notorious crime, must cléere himselfe by witnesse, of ỹ which is laid to his

charge

charge: so the conscience that is cited by Satan before ỳ Justice and Judgement seat of God, cleareth it sefe by repentance, and asketh forgivenesse through Jesus Christ. So that here wee may see a wonderfull fruit of a penitent conscience: it cannot abide the accusation of sinne, it cannot be quiet till it bee reconciled vnto God, and so haue peace with it selfe. For this is to be noted in the godly man, that whē he hath committed any sin, & his conscience telleth him of it, by & by he fēles lead within him, & is all heauy, & cannot slēpe quietly, till hee hath gotten into some corner where hē may mourne and lament to the full, & confesse & lay open himselfe vnto God, and so clēre himselfe through Jesus Christ, his conscience bearing him witnesse ỳ his sin is forgiuen. Whereas contrariwise ỳ vngodly man, when his conscīēce accuseth him of sin, he dispatcheth away all such thoughts, & treadeth them vnder foot: & by & by calleth for a paire of cards or tables, & some merry companion to driue away time, & to put out all such thoughts out of his head: & so indēd hē increaseth them more and more, & causeth them to rankle inwardly.

The third quality is called indignation, that is a mortall and deadly hatred against sin, as when a man doth shudder and shake, and as it were grind his teeth at ỳ remembrance of his

ſins: for this is alwaies in ỹ penitent perſon, to loath and abhorre all ſin from his heart, both his owne ſins, and ỹ ſins of others; & to hate it as the diuill himſelf, which is ỹ author of it; and to flie from it as from the very cut-throat and hangman of his ſoule, and to know it to be the onely thing that blindeth, that hardeneth, that ſeparateth from God, and procureth all plagues and diſeaſes, both of body and ſoule againſt vs. Therefore he ſpitteth at it, in deffance, and diſdaineth it, and ſtoppeth his noſe at the ſtinke of it, whereſoeuer hee ſmelleth it.

The fourth thing is feare, which is a certaine awe of God, when a man is afraid to diſpleaſe him: for the penitent perſon feareth alwaies, and beeing priuy to his owne infirmity and weakneſſe (when God neuer ſo little withdraweth his grace, & leaueth him alone) worketh his ſaluation with feare & trembling. Hee will not preſume vpon former grace to commit any ſin, or flatter himſelfe in the mercy of God, and in ỹ things ỹ he hath already taſted of God, to yeeld to ſome little ſin thinking hee may do ỹ, and be ỹ child of God well enough, becauſe ſome of Gods children haue fallen into greater: but rather he trembleth at the leaſt motion of ſinne, & is afraid of the temptation which ſathan trappeth in the way, & is afraid,

when

when the temptations of ſin are vpon him, to ſatiſfie the hunger of ſin; but rather he fighteth againſt ſin when ſin fighteth againſt him, and preſenteth the feare of God before his eies (as godly Ioſeph in the aſſault of Putiphars wife) to be as it were a towre of defence, and well-ſpring of life, to auoid the ſnares of death.

The fifth thing is deſire, that is, hungering and thirſting after righteouſneſſe. For the penitent man is rauiſhed with deſire of good things: he deſireth to be euery day better then other, he deſireth to leaue euery day ſome ſin, he deſireth to pray, he deſireth new knowledge and new vnderſtanding of heauenly things. He deſireth to heare Sermons, & will ſtraine himſelfe to heare them. He deſireth the company of ỹ godly, thinking himſelfe in heauen when he is amongſt them. He deſireth the ſaluatiõ of his very enemies, and prayeth for them. All theſe, & many other ſuch like deſires are in the penitent man.

The firſt quality is zeale, which conſiſteth in ỹ earneſt embracing of vertue, and hatred of vice: ſo ỹ the penitẽt perſon is zealous of euery good thing, zealous of Gods glory in all places, in all companies, and amongſt all perſons. He cannot abide ỹ Gods honor ſhould be impeached, or his name blaſphemed, or his glory trampled vnder fot by wicked men; but he will

open

open his mouth to reproue the wicked, & stand stoutly in ỳ defence of Gods glory. He is not like the Atheists and dissemblers which are alwaies as the company, ỳ is, godly amongst ỳ godly; a Protestant amongst Protestants; wicked among the wicked; a Papist amongst Papists; a worldling amongst worldlings; & a swearer amongst swearers, a wether-cocke that turneth with euery winde. The penitent man, I say, is not of this stampe: but he is constant and zealous in all good things: he is zealous both against the pleasures and profits of sin: though he might win a whole world, or pleasure himselfe neuer so much by committing sinne against God, yet he wil refuse it: for he hath learned from Christs mouth, ỳ it shall not profite a man to win the whole world, and to loose his owne soule.

The last thing is Reuenge: that is, the penitent person is so offended with the sinne hee hath committed, ỳ he will be reuenged of himselfe for it. As for example, if he haue offended in gluttony, he wil reuenge himselfe by fasting two or three daies after. If hée haue offended in whoredoms, he wil be reuenged of his lusts by haltering and bridling of them, euer after: if he haue offended in couetous catching and polling of other mens goods, he will be reuenged on himselfe by restitution, as was godly & penitent

penitent Zacheus: and this indéed is a ſpeciall fruit of repentance to reforme our ſelues in thoſe things wherein we haue moſt offended. Now then we ſée (my déere brethren) what lyeth in the belly of repentance, and which be her inwards: ſo that wée muſt needs now come to ỹ vnlacing & vnbowelling of Chriſts words: Except ye repent (ſaith he) ye ſhall all periſh, that is, except ye haue this forenamed care, you ſhal be al damned: except ye haue this clearing of your ſelues, you ſhall be damned: Except you haue this indignation, you ſhall al be damned: Except you haue this feare, you ſhall be damned: Except you haue this deſire, you ſhall all be damned: Except you haue this zeale, you ſhall all be damned: except you haue this reuenge, you ſhall all be damned: for our Sauiour Chriſt doth not ſpeake of the bare name of repentance, but of repentance with her furniture & appurtenances; ſo that whoſoeuer hath not repẽtance, with all her qualities and effects, or at leaſt ſome meaſure of them, he hath no repentance indéed, and therefore ſhall bée damned: For except yee repent, ye ſhall all periſh. But mé thinketh that I heare ſome man ſay: héere is nothing but damnation, damnation. You Preach nothing but the law. Let vs héere of the Goſpell. My brethren, I proteſt vnto you, that

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I speake in loue whatsoeuer I speake, I desire the saluation of you all. If I could win but two of all this congregation, I would count my selfe happy, & thinke that God had greatly blessed my labours. And vndoubtedly, If I knew any nerer way to bring you vnto God then by preaching the law to make you know your selues, surely, surely, I would vse it: or if I could bee perswaded ỳ the preaching of the Gospell & mercy would do you more good, you should heare of nothing but Gospell, Gospell, Mercy, Mercy. But alas I see ỳ euery careles & ignorãt man presumeth vpon Gods mercy, I see ỳ euery filthy liuer, & notorious blasphemer abuseth Gods mercy in applying it to himselfe, without repentance, so ỳ they would make Gods mercy a cloake for their sins, I see ỳ euery man would faine be flattered in sin, & heare of it no more, but haue the Gospel preached: which indeed belongeth not vnto them, continuing in their stubbornesse, but onely to ỳ penitent sinner, which forsaketh himselfe, & groaneth & panteth vnder the burthen of his sinne. Therfore when I see you humbled with ỳ conscience of your sinnes, and groane & pant vnder the burthen of them, when I see your faces blubbered with weeping, & your hearts mollified, and sorrowing with care, then will I comfort you, and cease to preach the law.

But

But I pray you will you steale, murther, and commit adultery, & yet heare of mercy? Will you mocke, sweare, blaspheme, and raile, and yet heare of mercy? Will you serue sin, hate vertue, & follow your own lusts, & yet heare of mercy? Would you haue plaisters before you haue wounds? Would you haue Physicke before you be sicke? Would you bee let blood before you haue need? Would you not account him a foolish Physition, ỹ will minister physick to a whole man? Would you not thinke him an vnskilful Chirurgion, ỹ will apply a gentle salue to an old festred soare, & not rather corry it? Then know you my brethren, that because you are full of grosse humors, you must haue strong purgations, because you are full of old festered wounds, you must haue corrosiue salues; for ỹ is best for you, & the spediest way to recouer your health: & forasmuch as you bee rough horses, you must haue a rough Rider, & hard knobby timber must haue hard wedges, & hard stroakes with a beetle. Wee preach the law to driue you to Christ, wee preach iudgemẽt to make you to seeke mercy, we preach dãnation to bring you to saluatiõ. But to preach mercy & forgiuenesse, before men see their sins, or know their misery by the preaching of the Law, is to preach ỹ Gospell vnprofitably: For hee that is ignorant of the Law, knoweth not

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what misery is in himselfe, nor what mercy is in God.

What father is there, who if his child should play ỳ stubborne boy, and disobey him in euery thing he commanded, would stroake his head & say he were a good boy? and not rather seuerely correct him, and whip him with a rod? What maister will commend his seruant for doing what he list, & not what he commandeth him? Euen so we may not disobey and do euill, and looke to be flattered too, & not rather chidden. Let vs know then, ỳ although God vse searing, launcing, or corsing and searching of the bones, and other violent remedies: yet in the meane while hée procureth our health by them. And let vs further vnderstand, that forasmuch as there is none other meanes to draw vs to saluation, but by cleansing of all our vices, & the same cleansing cannot bée done but by violence, when wée bée warned by the doctrine of the law, so as our own consciences accuse vs, although wée like well to bée now and then flattered and soothed: yet let vs séeke to be spoken vnto earnestly, to haue our faults told vs, and bée made ashamed of them, and to haue our vnhonesty discouered, and not desire to be pleased: For it were ỳ next way to make vs rot in our owne filthinesse, if wée should hold it in secrét: and it would cost too déere

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the ſetting on, if we ſhould bee ſo flattered by men, and in the meane ſeaſon the Heauenly Iudge ſhould thunder downe vpon vs.

Therefore when any man commeth to a Sermon, let him firſt and formoſt make his reckoning to be rebuked, as meet it is, and let him vnderſtand that it is for his profite, that he is not ſoothed. And if he haue itching eares, let him lay them away frõ him, aſſuring himſelfe that elſe he is fore-cloſed, ſo ſhall he neuer receiue the doctrine to his profit and inſtruction. And let him bée content to haue his ſoares rubbed and bewraied, that hée may be brought to that which is for his welfare. If any man pleaſe a ſicke body, what ſhall become of him: ſhall hée giue him drinke euery minute of an houre: ſhall hée giue him wine, whereas hée ſhould giue him water: ſhall hée giue him ſallets: it were the next way to poyſon him. To be ſhort, it is certaine that a man doth alwaies ſéeke his owne death, when hée would haue men to ſoth him. But now which is better: either that hée which hath the ordering of a ſicke man, ſhould yéeld to all his deſires, or that he ſhould bridle him, notwithſtanding that he chafe and gnaſh his téeth, becauſe hée may not haue his will in his deſires: You ſée therefore how dangerous a thing it is to flatter & raiſe vp men with the preaching of Mercy, before

they

they haue bene cast downe with the sense of Gods iudgements. Cease therefore to open your mouthes, to make hue and cry ouer the country saying: They preach nothing but the Law, the Law, Damnation, Damnation: vnlesse yee will take in Christ too, and make him one of the number, and accuse him of want of wisedome, because hee preacheth & cryeth out, that whosoeuer repenteth not shal be condemned. For my part, I preach the Gospel to whō the Gospell belongeth, and the law to whom the law belongeth, and iudgement to whom iudgement appertaineth. And therefore hold your peace, and be content to be ruled by the wisedome of God. But now let vs proceed to ỹ third general point, which is the time when we shall repent. The holy Ghost in the Scriptures pointeth vs to the present time, and exhorteth vs to make that the time of our repentance: Ioel 2.12, Therefore also now the Lord saith. Turne you vnto me with all your heart, with fasting, with weeping, and with mourning. Likewise in the 3 chapter to ỹ Hebrews. Exhort one another while it is called to day, least any of you bee hardened through the deceitfulnesse of sinne. And in the same chapter: To day if ye will heare his voyce, harden not your hearts, as in the prouocation. So ỹ now, euen now, euē now, is ỹ time of our repentāce,

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Now whilst he calleth, now whilst he speaketh, now whilst hee knocketh; let vs now therefore heare, let vs now therefore obey, let vs now therefore redéme this day, this present Wednesday, which haue forestalled so many daies, which haue so long hardened our hearts, which haue let so many good things run out and spill besides: let vs take vp this day, & make it the day of our repentance. Although wée could neuer bée moued with any Sermon hitherto, yet let vs now be moued once at last. Let vs now say, This shall be my day of repentance, I will defer it no longer, but now will I turne vnto my God, & forsake all my former wicked waies, & mine owne imaginations: I will now change ỹ course of my life, & begin a new againe: I will be acquainted with Gods word, & take counsell there how to do, how to behaue my selfe in euery actiõ. I wil not onely reforme my selfe, but also my whole household, wife, children, & seruants, according vnto the same. Thus my déere brethren, I beseech you purpose in your hearts without any further delay: & be not like to Epicures, & slack-graces, which say, Youth will be youthfull, and youth will haue a course, & what should we make it so holy when we are yong? tush, there needs but a figh an houre before death; let vs be merry now, wee shall neuer be younger, wée will

repent whē we are old. As though pore ſoules they had repentance in their ſléeues, & at their commandement, and that they could repent when they liſt. No, no, theſe fellowes ſhal pay for their preſumption: For God will giue thē ouer to hardneſſe of heart, and impenitency, becauſe they tooke ſo much vpon them and made ſo long delaies, ỹ in the meane ſeaſon they might enioy ỹ profits & pleaſures of ſin. Therefore good brethren let vs not put it off from day to day, but let vs now ſéeke the Lord whilſt he may be found, & call vpon him whilſt he is néere: let vs take time whyle time is: for time & tide tarrieth for no man: Let vs know this to be the time of our viſitation, Our Sauiour Chriſt wept ouer Ieruſalem, becauſe they knew not the time of their viſitation. He reproued the Iewes becauſe they could diſcerne the face of ỹ ſky, but could not diſcerne the ſignes of the times. And ſurely in the end it will turne to our deſtruction, if we wil not know this to be the day of mercy, the time of grace, wherein God ſtretcheth forth his hand vnto vs, & wiſedome cryeth out in the ſtréets. Therefore now whilſt we haue the light, let vs walke as ỹ children of the light: the night commeth when no man can worke. It ſhall be to late to call for mercy after this life, when ỹ gates of mercy are ſhut vp; & repentance will

be too late. Oh deere Christians let vs remember the fiue foolish virgins, which because they ouerslowed the time, had heauen gates barred vp against them. Let vs also remember the fearefull and dolefull example of the rich glutton, which being in hell torments, yelled and yelped for the least ease and helpe that might be, and could not haue it. An hundred thousand times therefore better it is for vs, to leaue our sins now, to mourne for them now, and now to repent, then hereafter, alas, when it shall be too late. Better now a great deale to take some paines, to straine our selues to leaue our sins, and to make our hearts smart for them, then to be condemned for euer, and to cry in the bottome of hell: We haue wearied our selues in the way of wickednesse and destruction, and we haue gone through dangerous waies, but we haue not knowne the way of the Lord. What hath pride profited vs? or what profit hath ỹ pompe of riches brought vs? All these things are passed away like a shadow, and as a post that passed by. We haue set our selues against the children of God, we haue had thē in derision, and in a parable of reproach: we fooles thought their life madnesse, and their end with dishonor: but lo, they are counted amongst the children of God, and their portion is amongst the Saints: therefore let vs

know the time of our calling, and let vs not be worse then the foules of the aire; the turtle, the Crane, & the swallow, obserue the time of their cõming; ỹ husband-man taketh his time, the Marriner watcheth his tides: therefore let vs also take the time, and turne to the Lord, whilst it is said to day: which grace God grant vs. Now let vs returne vnto the fourth point, concerning the causes which may moue vs vnto repentance. Herein I haue obserued nine speciall things. First the great mercy of God, leadeth vs vnto repentance, as Rom. 2. The bountifulnesse of God leadeth vs vnto repentance, saith the Apostle: God doth continually follow vs with his mercies and benefits, both concerning our soules & bodies, wee haue no good thing which wee haue not receiued at his hands, wee hold all that we haue of him, & to him wee are beholding for all: great is his mercy towards our bodies, and euery mercy and benefite, either towards soule or body, calleth vs to repentance. He giueth vs meate, drinke, and clothing, these call vs to repentance; he keepeth vs at his owne cost and charges here below, this calleth vs to repentance: the Sunne, the Moone, and the Stars call vs vnto repentance: the Birds of ỹ aire, the Fishes of the Sea, & the fruits of the earth cry out vpon vs both loud & shrill: Repent, repent:

pent: All creatures moue vs vnto repentance. Our creation calleth, our redemption cryeth, our ſanctification knocketh, & our election moueth vs vnto repentance. What could God do more for his vineyard ẏ he hath not done? Therefore let vs repent.

Secondly, the iudgements of God moue vs vnto repentance; for all ẏ thunderbolts, Plagues, and puniſhments, which God hath throwne downe vpon obſtinate ſinners, from the beginning of the world, are ſo many warning péeces vnto vs, to awake vs out of the dead ſléepe of ſinne, and to pricke vs to repentance. As in the firſt Cor, 10, when the Apoſtle had cited diuers great iudgements of God againſt the old Iſraelties for diuers ſinnes, he concludeth: Now all theſe things came vnto them for examples, and were written to admoniſh vs, vpon whom the ends of the world are come: So that al ẏ iudgements wée reade of in ẏ Scriptures, are ſo many admonitions, & as it were cart-ropes to draw vs to repentance. All ẏ iudgements wée reade of, do ſée, & heare of euery day, knocke with maine ſtrokes, beate down right vpon our conſcience to repentance. The vgly monſters, ſtrange births, fiery conſtellatiõs, vnknowne comets, ſuddaine deaths, marualous droughts, vnwonted ſnowes, horrible inundations, forrain

wonders strange apparitions, threatning of heauen aboue, with flaming and shooting fire, trembling of the earth vnder our feete, and our houses ouer our heads, as of late daies: What are all these, but as it were great Cranes with beames and Cable-ropes, to draw vs to the Lord by repentance?

Thirdly, the word of God haleth vs to repentance: For as God in old time sent his Prophets, both earely and late to call the rebellious Iewes to repentance: so hee sendeth abroad his preachers and messengers in these daies to sound vp ỹ Trumpet of his word, & to ring the sweete bell of Aaron amongst thē, to awake them to repentance: but alas, how lightly are they regarded? who heareth their voice? But surely this is ỹ last remedy ỹ God hath appointed, and if this will not moue vs to repentance, if this will not cure vs, then are we altogether vncurable.

Fourthly, the infinite number of sinnes wē haue committed, ought to be so many spurres in our sides, to pricke vs to repentance. It is sufficient saith Saint Peter, that we haue spēt the time of our life past after the lusts of the Gentiles, walking in wantonnesse of lusts, drunkennesse, gluttony, drinkings, and all abhominable idolatries. Therefore it is time now to repent. Oh that men would look backe

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to themselues, as they were forty, thirty, twenty, or ten yeares ago! Oh that they would call to minde, their open and secret sinnes, and mée thinketh it should make their hearts bléd within their belly, to thinke vpon them! Oh that they would consider how much time they haue mis-spent, and how many good things they haue neglected, and altogether omitted.

Fiftly, the shortnesse of our life calleth earnestly vpon vs to repent. The time of our life is sixty yeares and ten, and if they liue to eighty yeares, yet is their strength but labour and sorrow, and so it is cut off quickely, and we flye away, saith the Prophet Dauid, wée haue spent our yeares as a thought, therefore he addeth: Teach vs to number our daies, that we may apply our hearts to wisedome. Our life, for the shortnes & inconstancy of it, in the Scriptures it is compared to grasse, to a vapor, to smoake, to a weauers shuttle, which glideth away swiftly. Euen so the daies of man passeth away, no man knoweth how. Man is of short continuance saith Iob, and full of trouble. Experience teacheth, that to day a man, to morrow none. Hence away we must all, here is no abiding place for vs: how soone we know not. Therefore let vs repent.

Sixtly, the small number of those which shall be saued, ought to thrust vs forward to

repentance. Striue to enter in at the narrow gate: for many, I ſay vnto you, will ſeeke to enter in, & ſhal not be able, ſaith Chriſt, Luke 13.24, And in another place he ſaith. The gate is ſtraite, and the way narrow that leadeth vnto life, and few there be that find it. If men would conſider of this, it would make thē look better about them, and try with themſelues whether they be of that ſmall number, or no.

Seuenthly death threatens vs, which is very terrible to the fleſh, & the remembrance of it very bitter to a man ẏ is ſouſed & ſoked in ẏ pleaſures of this world. It flattereth no man, it regardeth no perſon, it weigheth not friendſhip, it careth not for rewards, it is very grim, vgly, & cruell, and killeth downe right where it hitteth. Therefore let vs repent.

Eightly, the day of iudgement, and ſecond appearing of the Sonne of man, will come as a théefe in the night, in the which ẏ heauens ſhall paſſe away with a noiſe, and the Elements ſhall melt with heat, and the earth with the workes that are therein ſhall bee burnt vp: ſeeing therefore that all theſe things muſt bée diſſolued, what manner of perſons ought yée to bée in holy conuerſation, and godlineſſe, ſaith Saint Peter 2. 3. The Lord Ieſus ſhall ſhew himſelfe from heauen with his mighty Angels, in flaming fire, ren-

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dring vengeance vnto them ẏ know not God, & obey not vnto the Gospell of our Lord Jesus Christ, saith the Apostle. 2.Thes.1.I saw (saith S.Iohn Reue.20)a great white throne, and one that sate on it,from whose face fled away both the earth & the heauẽ, & their place was no more found.And I saw the dead,both great and smal stand before God:& the books were opened,and another book was opened, which is the booke of life,and the dead were iudged of those things which were written in the books according to their works,& the sea gaue vp her dead which were in her, & death and hell deliuered vp their dead which were in them,and they were iudged euery man according to his works. In these places we see both ẏ suddennes, ẏ fearefulnes, & glory of Christs comming. For he shall not come poorely & contẽptuosly,as in the first visitation, but he shall come very princely,royally, & triumphãtly, to the great terror of his enemies; when a consuming fire shall go before him, & ten thousand thousands of Angels waite vpõ him, at what time ẏ Kings of the earth; & the great men, & ẏ rich men, & the chiefe Captaines, & the mighty men, & euery bond-man, & euery free-man, shall hide themselues in dens & amongst the rockes of mountaines, & say to the rockes and the mountaines, fall on vs & hide vs from the

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presence of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who can stand? Reu. 6. Therefore let vs repent. The last thing is hell torments, then the which nothing is more intollerable. Therefore saith Christ, Mar. 9. If thine hand cause thee to offend, cut it off, it is better for thee to enter into life maimed, then hauing two hands to go into hell, into the fire that neuer shall bee quenched, where the worme dyeth not, and the fire neuer goeth out. The Scripture speaketh terribly to our senses, concerning the estate of the damned persons, calling it hel-fire, Damnation, the lake that burneth with fire and brimstone for euer. In the thirtieth chapter of the Prophecy of Esay it is called Topeth, and it is euen prepared of old, it is euen prepared for the King: hée hath made it déepe & large, the burning thereof is fire, and much wood, the breath of the Lord, like a riuer of brimstone, doth kindle it. These spéeches are terrible in our selues, and very maruellously amaze vs: But if I had the tongues of an hundred men: nay, of an hundred Angels, yet were I not able to vtter them, as some shall one day féele them, much lesse were you able to conceiue them. If all the tortures and cruell torments that can be deuised by the wit of man, were executed vpon some

some one, yet were it nothing to this. We poore wretches thinke there is no paine to a collicke, or a cruell ague. But if all colikes, agues, and all other strange diseases could possible light vpon one man, it were but a flea-biting to that which is to come. The paine is endlesse, easelesse, and remedilesse. The daies of their hellish torments shall neuer weare out, nor their yeares come to an end; the longer they continue, the lesse hope they haue. When as many yeares be expired as there be men in the world, and starres in the heauens. when as many thousand yeares are ended, as there be stones and sands by the sea shore, yet still there be ten hundred thousand times so many moe to come, Those that will not now be moued in hearing, shall then be crushed in peeces in feeling. All drunkards, swearers, whoremongers, vsurers, extortioners, lyers, mockers, contemners, secure persons, iolly fellowes, roisting ruffians, lusty bloods, the braue lads of this world, and all other vnbeleeuers, shall one day be apprehended, and arraigned before the barre of Gods tribunall seate; where the maiesty of God shall stand aboue them with a naked sword of vengeance, and a scepter of iustice: the diuel that old Sathan, shall stand on the one side to accuse them, and their owne conscience on the other

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ſide to condemne them, & the gaſping gulfe of hell vnderneath them, ready to ſwallow them vp for euermore. Then ſhall the dreadfull ſentence of eternall woe and damnation proceed againſt them. Go ye curſed into hell fire, &c. There they ſhall drink (as iuſt recompence of their iniquity) the bitter cup of Gods eternall wrath and indignation in the kingdome of darkneſſe, & in the feareful preſence of ſathan, & all the curſed enemies of Gods grace: where the doleful drumme of Gods anger ſhall euer ſound through their eares: where ſhall euer be weeping and gnaſhing of teeth: where ſhall bee confuſion, wo, and endleſſe lamentation: their gripes ſhall bee ſo great, their grones ſo deepe, & their garboils ſo intollerable, ỹ they ſhal grin like a dog in their infernal conuulſions, & with howling & yelling cry out, Woe and alas that euer I was borne; Oh that I had neuer bene borne; or that my mother had borne mee a toad: for then my condition ſhould haue bene better then it is, Curſed was ỹ time I was begot in, ỹ houre I was conceiued in, & the day that I ſucked my mothers paps, curſed I was alwaies: Curſed I am, & curſed I ſhall be euermore. Wo, Wo, how great is my torment? Whoſe heart doth not melt, whoſe eares doe not glow, whoſe haires do not ſtand vpon his head to heare theſe things? Therfore deare bre-

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thren let vs repent. If the mercy of God cannot allure vs, let his iudgements scare vs: If his iudgements cannot scare vs, let his word moue vs: If his word cannot moue vs, let our sins amaze vs: if our sins cannot amaze vs, let ẏ shortnesse of our life damp vs: If ẏ shortnesse of our life cannot damp vs, let the small nũber of those ẏ shall be saued afray vs: if ẏ cannot afray vs, let death terrifie vs: If death cãnot terrifie vs, let ẏ day of iudgement shake vs: if that cannot shake vs, let hell torments thunder vs & rend vs in péeces: For verily my brethren, if none of all these can preuaile, if we will not for all this repent, but be obstinate, then we shall all perish and be damned, according to Christs words. Now let vs procéed to speake of those things which let and hinder from repentance: which indéed although they bée in number infinite, yet at this time I will lay forth seuen speciall lets and hinderances vnto repentance.

The first is vnbeléefe: that is when men will not beléeue such things which are spoken and proued vnto them, out of the word of God; ẏ is it ẏ vomiteth vp al good things & poysoneth ẏ very entrails of a man, & kéepeth al good graces frõ vs, as appeareth. Math. 13. 58. Hee did not many great works there for their vnbelief sake: & in the 4. chap. to the Hebrews it is said

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Vnto them was the Goſpell preached, as alſo vnto vs: but the word that they heard profited them not, becauſe it was not mixt with faith in thoſe that heard it. So ỹ here wée may ſée, although wée heare neuer ſo much, yet if we bring not faith with vs, wée ſhall neuer profit vnto repentance: For vnbeléefe taketh vp our hearts for ſathan, and refuſeth all the wholeſome doctrine of ſaluation, and doth ſo harden men in the waies of ſinne, that in the end they become paſt féeling. & cannot bée touched one whit, either with the iudgements or mercy of God, but count the one as blaſts of winde, and make the other a couert for their filthineſſe. You ſhall note ſome men, who when they haue heard their ſinnes ſtraightly ripped vp by the word of God, and their iuſt damnation proued by the ſame, without ſpéedy and earneſt repentance will breake out into theſe words of vnbeléefe: if this bée (as hée ſaith) God help vs, I hope it is not ſo: I truſt I ſhall do well enough for all this as long as I haue a good faith in God, and do no body no harme: ſhall I leaue my pleaſures and my profits for their ſaying? What? do they thinke none ſhall be ſaued, but ſuch as reade ỹ Scriptures, and heare Sermons? God forbid, but thoſe which do not go to heare Sermons, ſhould be ſaued as well as they: why may not

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me ſerue God as well at home in his houſe, hauing good bookes, and good prayers, as by comming to the Church to heare Sermons & ſeruice? Alas theſe men ſtand too much in their owne light, and bewray what folly and ignorance is in them. For do they thinke to be ſaued by any other meanes then God hath appointed? or whē God hath auouched any thing in his word, will they except againſt it, and ſo make God a lier? When God hath once ſet downe a thing and proued it to their faces, will they yet reply? When God hath told vs, that the preaching of the word is the ordinary meanes of our ſaluation, ſhall we hope to bee ſaued although wee contemne it, and neuer or (very ſildome) heare it? is not this plaine infidelity and vnbeleefe, that when God ſaith one thing we will ſay another, when God ſaith yea, wee will ſay no, I hope not ſo? yea ſurely, that is it that ſtoppeth the way vnto Gods graces, and barreth vs out from repentance.

The ſecond let is the preſumption of Gods mercy: for if men bee ſharpely reproued for their ſinne, and exhorted vnto repentance, by and by they talke couertly, ſaying: God is mercifull, God is mercifull: as though God were made all of mercy, and that there were no iuſtice in him at all: and thus the wicked make Gods mercy an occaſion to ſinne: which

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thing ẏ Prophet Nahum in ẏ first of his prophesie doth sharpely reproue, The Lord (saith hée) is slow to anger, but he is great in power, and will not surely cleare the wicked. But because I haue spoken afore of this presuming, & mis-applying of Gods mercy, I will héere passe it ouer, willing you to note it as one speciall let vnto repentance.

The third hinderance is, the example of ẏ multitude: for that doth hearten and embolden men vnto sinne. As when many birds flicker and flocke together, the fall vpon the baite without any feare: but one or two alone will be afraid: Euen so, the examples of many sin-companions do embolden men to run through the snares of sathan without any mistrust. Therefore it is said in Exo. 23. Thou shalt not follow a multitude to do euill. This is ẏ thing which hindereth a great number from God: for they neuer looke vp vnto God, or to his word, but stare vpon the common doings of most men, & examples of the world: thinking if they do as the most men do, & as their forefathers haue done before them, they are cocke-sure, and on an euen ground, And hereupon ariseth their diuellish prouerbe: Doe as most men doe and the fewest will speake of you. But they haue forgotten Saint Pauls rule, Roma. 12. Fashion not your selues like vnto

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this world. These fellowes that stand vpon multitude will reason thus: We see none of ỹ great ones of the world, none of the Noble, none of the rich, none of the wise and prudent, receiue this doctrine, but onely a few shackerags, & beggarly rascals, & therefore it is a token, ỹ it is nothing worth, & that it is doubtfull, and not for vs to meddle withall. Lo, what thoughts may creepe into our heads, and how slily sathan may trumpe in our way, & blindfold vs, and leade vs away in the darke, by setting vs wt̄ the examples of ỹ multitude. Therfore let vs take hēd of those pitfals which sathan layeth in our way, & not be carried away with those thoughtes & reasons. The wicked beare themselues in hand, ỹ they shall win ỹ game, & that ỹ goale goeth on their side; & there is nothing but crowing long before it be day, & great triumphing amōg tt̄ before any stroke be giuen: and ỹ because we are but a handfull of people, & they a great multitude, & that in a manner the whole world agreeth with them to practise our death. Thus the diuel doth cast a mist before their eyes, and closely lead them away from repentance. Therefore beare brethren let vs stand fast in the word of the Lord, and not bee carried away, or bowed quite down with ỹ raging streame of ỹ multitude, but let vs know it to be one speciall engine.

of Sathan, wherby he driueth vs from repentance.

The fourth let vnto repentance, is long custome of sin. For that taketh away all sense and feeling of sinne, and maketh it as it were another nature vnto vs: so ỹ we may aswell alter nature, as shake it off whē it is once thus souldred vnto vs through long custome. Therfore it is said, Ier. 13. 23. Can the Black-more change his skinne, or the Leopard his spots? Then may you also do good, that are accustomed to do euill. Here the Prophet affirmeth ỹ it is as hard to cure an old disease ỹ is bred in the bones, and to remedy a sinne that hath bene hatched and brought vp with vs, as to wash a Black-moore white, or to change the spots of a Leopard, which cannot be without destroying of nature. And surely, try it who will, hee shall find as hard a matter to leaue an old custome, whether it be of swearing, of gaming, of lying, of whoring, of euill company, or any other sinne, as to wash an Ethiopian. Therfore it is written. Pro. 17. Though thou shouldest bray a foole in a morter among wheat brayed with a pestle, yet will not his foolishnesse depart from him. So ỹ as long as wee are in custome with sin, the dore of repentance is barred against vs.

The fift hinderance is long escaping of punishmant

niſhment: for the wicked thereby are hardened in ſin, and driuen off from repentance: euen as an old théefe that hath ſtollen a long time, and eſcaped both priſon & gallowes, is animated more boldly to proceed in his wickednes, thinking he ſhal ſo alwaies eſcape. So many filthy & looſe liuers go forward in their abhomination without repentance, thinking ỳ becauſe God doth not incontinently puniſh them and ſhew ſome manifeſt iudgement & ſigne of his wrath vpon them: therefore they ſhall bee acquited for altogether. Whereas cõtrariwiſe, if God ſhould by & by ſtrike them down as ſone as they had ſinned, by thundring vpon one, & lightning vpon another, & raining fire & brimſtone vpon the third, it would make thẽ afraid. Hereupon it is ſaid in 2. Pet. 3. 3. 4. This firſt vnderſtand, that there ſhall come in the laſt daies mockers, which will walke after their luſts, and ſay; Where is the promiſe of his cõming? For ſince the father died, all things continued alike frõ the beginning of the creation. But let theſe men weil know, that when God hath delaied a long time & prolonged ỳ terme of the wicked, at length he will ſhew, that although hee waited for their repentance, yet he forgot not their miſdœds, but regiſtred them before him, and packed them vp vpon a great heape, to encreaſe the terrour of his wrath.

The first hinderance, is ỹ beholding of other mens ends. For when some men ỹ haue liued a wicked & an vngracious life, and haue bene notorious sinners, euen to the worldward, so ỹ euery man could point at them; yet if vpon their death-bed they can say a few good words, and cry God mercy, and say their prayers, and forgine all the world, and so die quietly, it is marualous to heare how foolish people of the world will exalt them, & iustify thē, saying: He made a very good end, as any man could make, hē died as quiet as a lambe, & set all things in good order before he died: Hereupon another wicked and monstrous varlet is incouraged to sin. For thinketh hē, such a man liued as lōsely as I, or any man else, & yet he made a very good end: & why may not I do so to? But alas these mens eyes are bleared: for to die quietly, is not to die godly, to cry God mercy for fashion, is not to haue God mercifull; to say a few prayers from ỹ teeth outward is not to die in the faith of Christ: for many do all these, and yet dye miserably.

The last let is hope of long life: for while men fēd & beset themselues in this hope, they are drunken in sinne, and defer the day of repentance, as the rich man in the 12 of Luke, dreaming of his long life, cast of all thought of God, and the other life, and of Christ com-

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ming, and of all good things, and said within himselfe: Soule, thou hast much goods laid vp for many yeares, liue at ease, eate, drinke, and take thy pastime. Thus the bleare-eyed men of the world, choake vp repentance, and quite smother it, by doting themselues with hope of long life. Therefore my déere brethren, I beséech by the mercies of God in the bowels of Iesus Christ, that none of all these common lets may stay you from spédy and vnfaigned repentance, but that you may ouer-slide them all: least happily you being found without Repentance, and taken tardy in your sinnes, should all perish and be damned, according to Christs sentence. Wherefore in conclusion, let vs with godly Ezechiah bée afraid of Gods threatnings, sorrow aforehand, stand in awe of God, examine our consciences, mourne for our sins, and lament inwardly; that when the wicked, which haue swimmed in pleasure here below, shall enter into their eternall paines, wee may then I say there haue euerlasting peace and rest: that when Iesus Christ shall appeare from heauen with all his Angels, wee may haue crownes of glory, and raigne with our God, and our Sauiour his Sonne, and all his Saints and Angels, in the midst of all ioy in the heauens for euermore. To the which ioy hee bring vs all,

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which hath so deerely bought vs, Jesus Christ the righteous: to whom with the Father and the holy Ghost, be all honour, glory, praise, power, empire, and dominion, now and for euermore. Amen.

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